

I say, "I have so much trouble."

**Text: "The Baptism of Jesus"**  
**Text: Mark 1, 1-11—Golden**  
**Text: Mark 1, 11—**  
**Commentary.**

The beginning of the gospel of Jesus the Son of God." This is the gospel of service. In it we are reminded of "Behold I will send my angels, the Branch" while "Behold, the whose name is the Branch" is seen clearly in Luke's gospel (Zech. iii, 8; Here Jesus is the patient sufferer and sacrifice for others, spending and being consumed to save the sons of men. This means that the same life of unvaried love may be in some measure reproduced (I Cor. iv, 11), but as we are in this age introduced to the Son of God, we must be of God before we can serve "Let My Son go that He may serve the Lord of Israel (Ex. iv, 23). It is written in the prophets, Behold I will send my messenger before Thee, whose name is the Branch" (Isaiah 40:3). The whole story of His sufferings and glory is told in the prophets (I Pet. i, 11; Luke 24:25-27). They also speak of the here-should precede Him, John the Baptist and the power of Elijah before and coming, and Elijah himself before and coming. Compare Mal. iv, 5, 6, 7; Math. xviii, 10-13. As to pre- His way, every believer can, in a are, but His messenger to do that, an honor to be sent of Him in His

The voice of one crying in the wilderness—Prepare ye the way of the Lord, make the straight. Then John was asked by the Christ or Elias? He answered that he was neither, but only a voice announcing the Christ (John i, 23). He no honors for himself, but rejoiced because that Christ might increase (John

John did baptize in the wilderness and the baptism of repentance for the remission of sins." A sample of his preaching is found in Math. iii, 7-12, and Luke 3:1-14. He made it plain that unless their hearts were changed, their baptism would be of no avail. One of the last commandments of Christ was that repentance and remission of sins should be preached in all the world among all nations, beginning at Jerusalem (Luke xxi, 17).

And there went out unto Him all the of Judea, and they of Jerusalem, and they were baptized of Him in the river of Jordan, confessing their sins. It is a confession of sin, a true conviction of sin, and a deeper the better, before any one will be baptized, for He came not to call the righteous, but sinners, to repentance. This is the voice of the Holy Spirit (John xiv, 8, 9), and He uses the word and the lives of believers. In Acts v, 31; x, 43, Christ to give or grant repentance.

And John was clothed with camel's hair, and with a girdle of a leather about his waist, and he did eat locusts and wild honey." And was Elijah clothed (II Kings i, 8), and locusts, they were among the creatures God had permitted Israel to eat (Lev. xi, 22). John was eating locusts and wild honey, matter of food and raiment. What a man was Isaac, who loved Esau because venison and would bless him in the portion therewith (Gen. xxv, 28; xlviii, 14). John was taking of the same food, but not after either food or raiment (Math. vi, 25), but has assured us that if we His kingdom and His righteousness shall concern. He will see to all our need and instruction (Math. vi, 33).

And preached, saying, Repent ye, for the kingdom of heaven is at hand. There cometh mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and loose." John sought not to attract to himself, but the Lamb of God, who came to herald the coming of the Son to make himself a name, but only to Him of whom he said, "He must increase, but I must decrease" (John iii, 30). He sought not great things for himself (Jer. xix, 5). In Math. x, 23, he said, "I am not I," 20; Cor. x, 10).

Indeed have baptized you with water, I shall baptize you with the Holy Spirit. And Matthew and Luke add "and fire" (Math. iii, 11; Luke xiii, 30). The fire seems, from the context, to refer judgments of His second coming as Son of Man. As the Servant, he is peculiarly in Mark. He does not of fire. But how much we do need to be baptized with the Spirit, and to be laid upon us, and as much a command to be drunken (Eph. v, 18). Then to comfort to know that He, who is our Father, Brother, Friend, is the one who baptizes with the Holy Spirit, and that we need not think we must beg and entreat but simply ask Him (Luke xii, 13).

And it came to pass in those days that John came from Nazareth of Galilee, and was baptized of John in Jordan." In Luke 3:1, it is written that He was about thirty years of age. In Math. xiii, 55, it is said that John forbade Him because of a greater need to be baptized of Him, as Jesus said, "Suffer it to be so now, for I must become to fulfill all righteousness." He humbled Himself from heaven to the manger, to the cross, to the tomb, in Nazareth, and the life of rejection, of Gethsemane and Golgotha, all for us, and surely it is becoming in us to hum ourselves for Him, yet it seems strange to us, for whereas He actually came down from heaven in glory, we are glad that He should come down from but sinful

"And straightway coming up out of the water He saw the heavens opened, and the Spirit of God descending like a dove, and abiding upon Him; and a voice from heaven, saying, Thou art my beloved Son; this day have I begotten Thee." In the gospel we meet the first "I amme," used about eighty times in the New Testament, and forty times in this gospel, eleven times in this chapter, sometimes called "anon" or "forthwith." It is the voice of the good Father. The Son answered, "I amme" as Ezek. i, Math. iii, i, Acts vii, and x, Rev. iv, and xix, in which chapters heaven is opened and concerning Christ or His church. The Son is well pleased with Jesus, when above that found no rest except in the still waters of judgment were on the Lord. Jesus, the true ark, is the only where the Spirit can rest fully. If we are filled with Spirit, we will rest only in

"And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased." See also chapter ix, 7. The same testimony was given at the baptism. In John vii, 29, Jesus said, "I do always those things that please My Father," and in Rom. xiii, 3, it is said, "Christ pleased not Himself." Since the Son is well pleased with Jesus, when well pleased with Jesus and accept of Jesus in Him, God is well pleased with Jesus's sake. Let us abide in Him (I John i, 28).—Lesson Helper.

**An Aquatic Sport.**

John is rejoicing in a new aquatic sport which has proved very popular, and which is the happy originator a mint of it. It is called "Shooting the Chute." The descent of a slippery chute, 275 feet long, with a fall of fifty feet, down a stream of water tumbles into a lake of 350 feet long. The descent is made in bottomed boats, which carry about twenty persons and are pushed down a tery road to bob and dance over the of the little lake to the shore. It is very exciting and perfectly safe, the rush of people to ride down the road is something immense.

**A Plague of Tramps.**

It is a plague of tramps throughout New York and the grooves of the city to drastic measures to rid themselves of it. They other day they organize Marlborough and in a short time to fifty bummers. A train on the Hudson River Road was stopped by the tramps on board empty cars and warned them until the county line had been reached. Another round-up, it is expected, will be sufficient to rid the community season.

**Antonio Has Lost His Nerve.**

Antonio from Lyons, France, says of Santo, the marquis of the assistant of the spirit in the county line, that on his cot and groans continually he is only twenty years old, and does not die. The guards watch him carefully to prevent his suicide.

**Paper Telegraph Poles.**

Telegraph poles are the latest development of art of making paper useful.